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BROOKFIELD CHURCH, GORTON.

(See page 8).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week. Fair notice should be given to the Editor of any change in the Client's order.

EDITOR'S ADDRESS, 89, Grove Road, Sutton, Surrey. Telephone Sutton, 2613.

This Magazine for January is published before Christmas, so the Editor wishes for all his readers a Happy Christmas and a bright and prosperous New Year.

It appears that "Cross Word" puzzles in newspapers is made into a gamble.

When will "Christian" Churches cease to gamble at bazaars with raffles? Should they not set themselves honestly against it?

Rev. J. M. Lloyd Thomas, of the Birmingham Old Meeting says that he is a Trinitarian. Why stop at three?

The Rev. Clyde Carr, a Congregational minister, has taken charge of the Unitarian Society at Christ Church, N.Z.

The first number of "The Universalist" has been published by Rev. Dr. Walsh in November. It is to be a monthly record of the Free Religious Movement which has now been in existence in London ten years from November, 1916, and which stands for World Religion and World Brotherhood. This is the same as the Unity of Unitarianism.

The North Midland Association of Unitarian Churches held its Annual Meeting, November 18th, at the Mansfield Old Meeting House. Miss Clephan (Leicester), was re-elected president, and Rev. J. W. Cock (Newark), secretary. Professor R. Peers, M.A., of Nottingham, opened discussion at the afternoon Conference on "Adult Education." At the evening service Rev. W. L. Schroeder, of Leeds, was the preacher.

Members of the Southend Darnley Road Unitarian Fellowship, had a Pilgrimage Party to London recently, visiting graves of historic Nonconformists at Bunhill Fields, including that of Theophilus Lindsey, also Wesley's Chapel, and Essex Hall and Dingley Place Mission.

At Colne on Mayoral Sunday, the Mayor and Mayoress (Alderman and Mrs. Hird) with the members and officials of the Corporation attended service at the Unitarian Church, which was conducted by the Minister, Rev. J. H. Short, when a large congregation assembled.

A legacy of £100 has been left to the Hale Chapel, Cheshire by the late Mr. Henry Cochrane.

At Oldbury, the Unitarian Minister, Rev. H. C. Hawkins, delivered the address at the Armistice service in the Parish Church, by permission of the Bishop.

THOUGHT for the MONTH

Man is his own star, and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate.
—JOHN FLETCHER.

The 237th Anniversary has been celebrated at our Belper Chapel with Rev. W. G. Tarrant as preacher, November 14th, and the 226th at Matthew Henry's Chapel, Chester, November 21st, with Rev. R. Travers Herford officiating.

The Mayoress accompanied by the Mayor, Aldermen and Councillors, opened the Unitarian Sale of Work at Tenterden, November 17th, Rev. Harold Rylett, minister.

At Vancouver, B.C., a Free Forum has been established, held on Sunday afternoons in the First Unitarian Church. It began on October 31st, with an attendance of 250, when the subject: "Is Religion Superstition?" was debated.

At the Warwick Unitarian Chapel (November 21st), 12 new members have been welcomed by the minister, Rev. Wilna L. Constable, under whose leadership the congregations are said to be better than at any time in the past 30 years.

The Northampton Unitarians held a successful Sale of Work, November 18th, opened by Miss Nettlefold, of Birmingham.

At Belfast, November 21st, the Unitarian and Free Christian Laymen's League arranged a Sunday evening service in the Ulster Hall, with Rev. Lawrence Clare, of Birmingham, as special speaker, whose subject was, "Freedom, Tradition and the Creeds,"—there was a large attendance.

The North Cheshire Unitarian Sunday School Union had its 63rd annual meeting, November 13th, at Denton, jointly with the North Cheshire Union of Adult Classes. Rev. E. Glyn-Evans, of Mossley, preached the sermon, and at the evening business meeting there were about 120 persons present. Rev Charles Peach appealed for funds in aid of the new Home for children at Blackpool. Mr. Albert Slater, who has been secretary for the past 40 years was elected president, and was presented with a silver tea and coffee service in appreciation of his long and faithful services as secretary. Rev. Fred Hall, of Mottram gave an address on Sunday School work entitled, "The Big Wheel of the Church."

At Auckland, N.Z., a course of lecturettes on Sir Oliver Lodge's last book concerning problems of the Universe, delivered by the minister, Rev. Albert Thornhill, has drawn a congregation that filled the Unitarian Church.

In spite of many difficulties the Longsight Free Christian Church, Manchester, has in the recent past re-decorated the school at a cost of £100, removed dry rot from the Church fabric at the cost of another £100, and raised a further £350 towards a minister's house, besides contributing £10 10s. a year for four years towards maintaining two Hungarian children. And now that the path is cleared of these liabilities the Church heating apparatus is condemned and has to be replaced at an expense of £275, and a scheme is arranged for doing that.

Mr. R. M. Montgomery, K.C., a member of Executive of the British and Foreign Unitarian Association, and son of the late Rev. J. K. Montgomery, of Chester is appointed Recorder of Chester, where he was born. We congratulate him.

THE COMING OF THE NEW YEAR.

I dreamt one came from far-off lands,
Youthful as time was he,
As young as morn, and in his hands
He bore a gift for me.

It was a casket chased in gold,
And sealed with cunningness.
O it was wondrous to behold,
And wondrous to possess!

He said, "This golden gift I bring,
As rich as thy best prayer,
Encloseth many a goodly thing
The coming days shall bear."

I ask'd, "Why is the casket sealed?"
He answer'd, whispering low,
"What is it thou wouldst have revealed?
What is it thou wouldst know?"

Then thought I much on many a good
And what were wise to see.
He read my looks, and understood
My mind's perplexity,

And said, "'Tis that thou dream no less
Than fancy thee inspires,
Of life, and good, and happiness,
And all thy sweet desires." W.C.H.

Notes on the New Testament. By REV. ARTHUR W. FOX, M.A.

I.—INTRODUCTORY.

The first note of importance in the study of the New Testament is that there is no reference to the doctrine of the Trinity in it explicit or implicit. Those who examine its hallowed pages with the preconceived idea can so play with texts and sentences as to draw from it what they have first put into it. It does contain evidence of a distinct growth in the idea of the person and ministry of Jesus, which is especially due to Paul and the writings ascribed to John the Apostle, but most probably not his. But that is all: indeed to develop the Athanasian doctrine of the Trinity and the orthodox doctrine of the Atonement took nearly three centuries. It was Augustine of Hippo who finally by his subtle intellect constructed the elaborate system of Orthodoxy: indeed he was the father alike of the Catholic Church and the logical system of John Calvin. Luther to a certain extent broke away from him and went directly to Paul himself, whom he to a certain extent misinterpreted.

The earliest writings in the New Testament are those of Paul and James, if as I believe with Dr. J. B. Mayor and Dr. Drummond, the little Letter found under his name was actually written by James, "the brother of Jesus." Those who do not accept this authorship, try to make this phrase of Paul mean "the cousin of Jesus." But there is after all little warrant for this, though the same word was sometimes used to express both degrees of relationship. The thoroughly Unitarian character of the tract made Luther reject it as an "epistle of straw," largely because it seemed to him to contradict the writings of Paul. But the contradiction is more apparent than real, and if it were a proved fact, it would only indicate that there were differences of thought in the primitive Church. That such was the case we know from the writings of Paul himself, who never strove to blink the fact, but flatly refused to allow anyone to dictate to him what he was to think and teach.

I will, however, begin my notes with a few remarks about the Gospels, the first three of which contain accounts of the actual life and teaching of Jesus, while the fourth gives an idealised picture of him largely coloured by doctrines about his person unknown to the writers of the rest. The first three Gospels are known as the "Synoptic Gospels," because they present one common purpose and point of view. I shall refer to their authors as the "Synoptics" for the sake of brevity. Of these the earliest is that which has come down to us under the name of "Mark." It must be noted that the habit of calling these writings "Gospels" is of a later date. Each of them simply bore the title of their author in the form of the words "According to Mark &c." In spite of the attempts to prove that Mark was not the author of the Second Gospel, there can be little doubt that the old and uniform tradition is right. Mark was the friend and companion of Peter and accompanied him to Rome. That that Apostle did go to Rome and perish there is to me all but a certainty, in spite of the Protestant attempts to deny the old tradition, which are largely due to the stress which the Roman Church lays upon it to guarantee its foundation and its authority.

The oldest tradition states that Mark wrote down what he had learned from Peter, but not in the exact order of events. I accept that tradition as the simplest and best grounded, in spite of the deluge of criticism poured forth against it. This Gospel was probably written at Rome some time before the martyrdom of Peter in the Neronian persecution. Before it was published, there were sundry other narratives of the life and teaching of Jesus, as Luke tells us in his preface to his Gospel. Some of these may have been in actual writing, though most of them may well have been oral, such as the story of the "Virgin Birth" and the mutually conflicting narratives of the "Resurrection."

N.B.—Dr. Carpenter's "First Three Gospels" gives an admirable survey of the Gospel-question, though I do not agree with all of its results.

Unitarian Leaders.

STUDY COURSE, NO. 4.

[Book recommended: "Unitarian Teachers," with portraits, The Lindsey Press, 2s. 6d., half-price to members of "The Unity Fellowship" if ordered through the Editor of this Magazine, postages extra.]

(1) THEOPHILUS LINDSEY.

Up to 1813 it was unlawful to profess Unitarian opinions in England. John Bidle, the father of English Unitarianism, had been imprisoned no less than six times, and in prison he died. Theophilus Lindsey was destined to carry on the movement begun by Bidle, but with less persecution and greater success. He was the founder of the first English Unitarian Church. His career was remarkable for moral courage, intellectual honesty and consistency. Born at Middlewich in Cheshire, June 20th, 1723, son of a proprietor of salt works, his mother a Spencer related to the Marlborough family residing many years with Frances, Countess of Huntingdon, Lindsey began life with influential connections. He was named after Theophilus, Earl of Huntingdon, his godfather the husband of Selina, Countess of Huntingdon, celebrated as the zealous supporter of Whitfield and the Calvinistic Methodists, and founder of the Countess of Huntingdon Connexion. As a boy he was much under the care of Lady Betty and Lady Ann Hastings of the Huntingdon family, at whose house he spent frequent visits. They placed him at the Leeds Grammar School. In 1741 he went to St. John's College, Cambridge, and did so well that he was elected a Fellow of that College. He took orders in the Church of England, was presented on the recommendation of Lady Ann Hastings to a chapel in Spital Square, became chaplain to the Duke of Somerset, travelled on the Continent in charge of a grandson of the Duchess, the said grandson who was afterwards Duke of Northumberland. He was presented to the rectory of Kirby-wiske in N. Yorks, and made the acquaintance of Archdeacon Blackburne of Richmond; later he resigned from Kirby-Wiske for the living of Piddletown, Dorset, the gift of Lord Huntingdon 1756, and married Hannah Elsworth, stepdaughter of Archdeacon Blackburne, 1760. In 1763 Lindsey exchanged Piddletown for the living of Catterick, near Richmond, in Yorkshire, to be nearer to Archdeacon Blackburne and other friends. He had declined an offer from the Duke of Northumberland, who was made Lord Lieut. of Ireland—to become his chaplain, and the honours which that promotion made possible. At the house of Archdeacon Blackburne he met Dr. Joseph Priestley, and Rev. William Turner of Wakefield, well-known Unitarians. As far back as at Piddletown, Lindsey realised from study that there is no scriptural ground for the Trinitarian view of the godhead, and he was uncomfortable about it, but his friend Blackburne urged him to interpret the Trinity as three manifestations of the One God. Not satisfied he took an active part in promoting the petition to Parliament for release from Subscription to the Creeds, but when that failed he resigned his living at Catterick, November 1773, and he and his wife who supported him devotedly, made their way to London, after selling his library and other belongings, casting themselves upon providence. It was his aim to establish a Unitarian congregation in London though it was against the law. This with the aid of friends who gathered round him, he did; a room in Essex House, Essex Street, off the Strand was made fit for use as a place of worship, and opened April 1774. He prepared and published a reformed liturgy; the services drew large attendances including influential personages among them Benjamin Franklin. He published his "Apology" explaining why he left the Established Church, and issued several other books and pamphlets defending the Unitarian position. Essex House was purchased and made into a chapel, and residence for Lindsey, and opened March 29th, 1778. He continued his ministry up to 1793 when he resigned. In 1791 he had helped in the establishment of "The Unitarian Society for the Promotion of Christian Knowledge." He died November 3rd, 1808, at the age of 85.

PROBLEMS: The Ethics of Compromise. Creed Subscription. Pioneers and Selfsacrifice.

(References "Unitarian Teachers," pages 1—9).

(2) JOSEPH PRIESTLEY.

The poet Coleridge wrote of Joseph Priestley that he was "saint, patriot, and sage." He was certainly deserving of such description. He reached world-wide fame as a writer in theology, philosophy and science. He was, after John Bidle, the first effective pioneer of English Unitarianism and a zealous controversialist in its defence. In character he was of singular purity, sincerity, and scrupulously loyal to truth. In almost every department of scientific investigation he made discoveries. Sir Humphrey Davy said of him, "As a discoverer Dr. Priestley stands in the highest rank."

Joseph Priestley was born at Fieldhead, Birstall, near Leeds, March 13th, 1733, son of a clothdresser. His mother died when he was six years old, and he was adopted by an aunt. Reared in Calvinism he could repeat the Assembly's catechism at four years of age without missing a

word. At eighteen he wished to be admitted a communicant but the Elders refused him as not being orthodox on the sin of Adam because he could not think all the race liable to the wrath of God and the pains of hell for ever.

He went to the Daventry Academy in preparation for the ministry, where much free discussion powerfully influenced his mind. At 22 years of age he became minister at Needham Market, Suffolk, 1755; at Nantwich 1758; was Tutor at Warrington Academy 1761-66; minister Mill Hill Chapel, Leeds, 1766; Literary companion to Lord Shelburne 1774; minister at the New Meeting, Birmingham, 1780 to 1791, when the Church and King riots burnt down his Chapel, set fire to his house, demolished his library, his scientific apparatus and his furniture He had to take flight for his life and took refuge in London, where he was minister at Hackney for three years, but departed to America in 1794, and died at Northumberland, Pennsylvania, February 6th, 1804.

Priestley was a voluminous writer, and published no less than one hundred and forty-nine different and distinct works. In theology he was most radical. His "Corruptions of Christianity," "Institutes of Natural and Revealed Religion" and other works show him to be a pioneer of the historic method of research. In science he was eminent for experimental discoveries on air, for the influence of vegetation on the atmosphere, for the discovery of oxygen. He wrote a "History of Electricity." In 1764 he was made LL.D. of Edinburgh, and F.R.S. in 1766, and received the Royal Society gold medal. In philosophy he followed Hartley and became a determinist; up to the time of Channing and Martineau most Unitarians were the same. In politics he was a thorough democrat sympathising with the French Revolution openly and publicly, and was actually elected a member of the French Assembly but refused the honour. It was on account of his republicanism that he was made the victim of the Birmingham riots. When Lindsey resolved to establish a Unitarian Church, Priestley was zealous in his support. His memory is honoured by a public Statute in Birmingham, and in Leeds, and another is placed over the entrance of the Institute of Chemistry of Great Britain and Ireland, London. In America he was cordially received and was offered the Chair of Chemistry in the University of Pennsylvania but declined, spending his last years in comparative seclusion, but publishing further results of his studies.

PROBLEMS: Religion and Science. The Curse of Adam's sin. Determinism.

(References: "U.T.," pages 10—18).

(3) W. E. CHANNING.

Of William Ellery Channing, Baron Bunsen, Prussian Ambassador to England, said, "The influence of Channing on the Continent is greater than that of any other author living or dead. He is a man, like a Hellene; a citizen, like a Roman; a Christian, like an apostle. If such a man, whose whole life and conversation stand without a spot in the sight of all his fellow citizens, be not a prophet of God's presence in humanity, I know of none such."

Channing was born at Newport, Rhode Island, North America, April 7th, 1780, of Calvinist parents. From fourteen to eighteen he was at Harvard College, after which he spent two years in Virginia as tutor in a planter's family, studying for the ministry in his spare hours. In 1802 he accepted appontment to the Federal Street Church, Boston. While studying in Virginia he had arrived at Unitarian views and his opinions in Boston grew still more unorthodox. In 1812 when Channing had been ten years in the ministry the Unitarian controversy first began in America, among the Boston Congregationalists. Anti-Trinitarian doctrines were openly taught in all the ten Congregational Churches in Boston, including that of Channing. Attacks were launched against them in the periodicals of the day. Dr. Morse, a Calvinist, in 1815 received a copy of a book published by Rev. Thomas Belsham in England, giving a Life of Lindsey. It included a chapter under the title "American Unitarianism." Dr. Morse reprinted this chapter which created a great sensation and passed through five editions; and he charged the liberal Congregationalists of New England with being Unitarians. The name stuck to them as he meant it to. Channing wrote an open letter to Rev. Samuel C. Thacher against this attack. The controversy continued, and the two wings of the differing Congregationalists became more divided, the orthodox section refusing fellowship with the liberals. A decisive end in 1819 was Channing's sermon preached at the ordination of Jared Sparks at Baltimore in defence of "Unitarian Christianity." The controversy grew hotter than ever. The sermon was so widely read that it is stated that "probably no other sermon ever preached in America has had so many readers and so great an influence." Thirty-nine Churches ranged themselves on the side of Channing. The Unitarians found that they could reckon on 125 Churches mostly within twenty-five miles of Boston. This was the foundation of the Unitarian body in America. "The Christian Register" weekly, was established, 1821, and the American Unitarian Association in 1825. In the following year Channing preached in New York the sermon "Unitarian Christianity most favourable to Piety" which made a sensation second only to that of Baltimore, and his other sermon on "Spiritual Freedom" 1830 equally displeased the orthodox. Though Channing believed in the New Testament miracles and in the supernatural origin of Christianity, holding some opinions since

outgrown among Unitarians, he was rationalist in his general position. He said, "Nothing but the approving sentence of reason binds us to receive and obey revelation. All minds are of one family."

"Jesus by his birth was truly a HUMAN BEING.—He was thus actually one of our race, a Brother of the great Human Family."

"Christianity is the Charter of Intellectual Liberty, authorising and commanding every man to use freely his own faculties in discovering Truth, and especially Religious Truth."

"I am accustomed to speak of the greatness of human nature; but it is great only through its parentage; great because descended from God."

"Surely as there is a Perfect God, Perfection must be His end; and that sooner or later, it must be impressed upon His highest work, the Spirit of Man."

Channing was never physically strong. He died October 2nd, 1842, aged 62.

PROBLEMS: Unitarianism and Piety. Unitarianism and "Miracles." The doctrine of Human Nature.

(References: "U.T."—pages 19—26).

(4) JOHN JAMES TAYLER.

John James Tayler was born seventeen years after Channing, 1797. He was scholar, preacher, college professor, literary man, and possessed an estimable character and disposition, exciting strong attachments and making firm and lasting friends. The names of Tayler, Martineau and Thom, were long associated together. They were contemporaries and fellow-workers in the Unitarian cause, and they were all indebted to Dr. Channing for the more spiritual view of Unitarianism.

John James Tayler was the son of the Rev. James Tayler, and he was born in London, August 15th, 1797. His father was then minister of St. Thomas's Chapel, Southwark, but removed to High Pavement, Nottingham, 1802, where he kept a school in which J.J. was educated until 1814, when he went as divinity student to Manchester College, York. After two years at Glasgow University he became minister of Mosley Street Chapel, Manchester, 1820, was Professor of Ecclesiastical History, Manchester College, 1840, which had then returned to Manchester. When the college removed to London, 1853, he moved too as Principal, and became minister of Little Portland Street Chapel with James Martineau as colleague. This ministry he resigned, 1860, and died, May 28th, 1869.

Mr. Tayler wrote many things, no less than 102 publications of his being included in the list given in the volume of his "Letters" edited by John Hamilton Thom. He is best known by his "Retrospect of the Religious Life of England"; the volume on "The Fourth Gospel"; and the "Christian Aspects of Faith and Duty," a selection of his sermons. He was co-editor of "The Prospective Review" with James Martineau, Charles Wicksteed and John Hamilton Thom.

Theologically Mr. Tayler was Unitarian born. His Unitarian convictions were strengthened by his own thinking. On the nature of Jesus he declared, "Perfect God must mean the whole of God and nothing but God; perfect man, the entire man and only man. The two natures are completely distinct—and if person means as to be intelligible it must, the possession of one consciousness and one will it is evident that natures so immeasurably distant—cannot have a common subsistence in one person." He spoke of the orthodox practice "of taking Christ fairly out of the circle of humanity, and of suspending him, as it were, half-way between heaven and earth, an unreality, an impossibility, something neither God nor man."

"Let us assume Mind—Mind endowed with every conceivable moral excellence—such as we must assume, if we reason logically upwards from ourselves to God—to be the root and pervading principle of all things, and we pass at once into a feeling of quiet trust and implicit self-surrender to the Ruling Will."

"There is but one spiritual brotherhood above and below; we are all God's children; God is the Father of spirits."

"The Universal Father, sole object of the final aspirations of all His children, sole ultimate Fountain of all holiness and truth."

Concerning the name "Unitarian" as applied to our Churches, he wrote,—"the name by which we are DE FACTO known will right itself; it will either die away and be succeeded, through the natural working of events, by another and more appropriate one, or the old name will itself expand into a broader and nobler significance." The latter is what has happened.

Martineau said:—"There was a rare blending in Mr. Tayler of the historical intellect with the prophet's soul—" None could look on him and say that the power of Christianity was spent."

(References: "U.T." pages 27—34).

PROBLEMS: The idea of two natures in Jesus. The Name "Unitarian." Who wrote the Fourth Gospel?

(5) RALPH WALDO EMERSON.

Next to Channing, Emerson was the most eminent of the American Unitarians. He was not known so widely for his Unitarianism as he was for his fame as essayist, lecturer, and philosopher. His father, Rev. William Emerson, was minister of the First Church (Unitarian) in Boston, and Ralph Waldo himself became a Unitarian minister. He was born May 25th, 1803, at Boston; went to the Boston Latin School, 1813; entered Harvard College, 1817; graduated 1821; assisted his elder brother in a school; and entered the Divinity College, Cambridge to study for the ministry, 1825. He was elected assistant minister to Rev. Henry Ware, at the Second

Church, Boston, 1829, and shortly after became sole minister. He married Ellen Tucker, September, 1829, a young lady of much beauty but of delicate constitution; she died, February, 1831.

As a minister his popularity, if not showy, was substantial. He impressed truths in such a manner that however familiar, he made them appear new. But alas, his ministry was short. He felt no sympathy with the use of the material elements in the Communion Service, and told his congregation that he could not conscientiously administer them, and so he announced his resignation. But his people not wishing him to go, suggested a compromise to make it possible for him to remain, but he felt that would not be fair to them, and thus his resignation took effect December 1832. For less than four years he was in the ministry. Though he preached in various pulpits afterwards for a time, he never sought appointment to another Church, but gave himself to literature and to lecturing.

Immediately after the termination of his ministry at the Second Church, Emerson paid his first visit to Europe including England, where he visited Coleridge, Carlyle, Wordsworth, Sir John Bowring and others. Alexander Ireland heard him preach in a Unitarian Church and said of him, "I must confess that the pregnant thoughts and serene self-possession of the young Boston minister had a greater charm for me than all the rhetorical splendours of Chalmers"—to whom he had listened not long before. On his return he was in request as a preacher, but also gave himself to lecturing. He was invited to accept a pastorate at New Bedford but declined. In September 1835 he married Lydia Jackson. For three years he preached regularly to a small flock at East Lexington.

In July 1838 Emerson delivered his famous address to the Divinity Class at Cambridge which aroused much controversy. His second visit to England, 1847, included organised lecturing in London, in the provinces and in Scotland. In 1872 his house at Concord was burnt down and American public spirit subscribed money to make good his loss and a sum in addition to send him on another trip to Europe while his house was rebuilt, and thus came his third visit to England. On his return to Concord, he was welcomed with peals of bells and escorted between files of smiling school-children to find his house rebuilt and every book and picture in its place. One of his last public appearances was at the 50th anniversary of the Concord Unitarian Church. He was a member of that same Church up to his death which happened, April 27th, 1882, aged 79 years within a month.

Emerson's Essays and Poems possess a strong tonic property. He was a great optimist, a giant in faith, a tremendous believer. He said—

"Jesus Christ belonged to the true race of prophets. . . . One man was true to what is in you and me. He saw that God incarnates himself in man."

"The world is not the product of manifold power, but of one will, of one mind, and that one mind is everywhere active."

"The stationariness of religion; the assumption that the age of inspiration is past, that the Bible is closed; the fear of degrading the character of Jesus by representing him as a man; indicate with sufficient clearness the falsehood of our theology."

"So nigh is grandeur to our dust
So near is God to man,
When Duty whispers low, THOU MUST,
The youth replies, I CAN."

PROBLEMS: The Communion Service. Optimism. Inspiration.

(References: "U.T." pages 35—42).

Literature.

"Colour, Sound, Form and Number," by J. Tyssul Davis, B.A., The C.W. Daniel Company, Graham House, Tudor Street, London, E.C. 4, 2s.

Mr. Tyssul Davis supplies in these pages an unusual kind of meat, but there is much in it. Or departing from that figure, it may be said, that the diet served up is various and spicey. There is poetry, science, religion, in his explanation of the meanings of Colour, Sound, Form and Number. And all through it is shown that everything is part of a Unity, and that all is made for order and harmony. "One life and yet multitudinous forms. One substance and yet infinite diversity of things. One energy and yet a number of forces, like light, heat, magnetism, electricity, gravitation, cohesion."

"We begin to build up our conception of God on the wonderful revelation of science. And in comparison with the religion of Fear, which converted God into a bogey and degraded man into a savage, or an abject slave, we have now something more worthy of the dignity of the human intellect, more harmonious with the high imagination of the poet, more in tune with the finest aspirations of the soul."

Mr. Davis draws his evidences from the poets, from the various revelations of scientific research, gives much stimulating food for thought,—and the publisher presents the book in a bright attractive form.

Rev. C. W. Townsend has been giving helpful and heartening missionary addresses in aid of our scattered Unitarian Churches in the West of England.

The Blackburn Unitarian Church has just come of age, the Rev. W. C. Hall was preacher for the 21st anniversary, November 28th.

Rev. Fred Cottier.

Minister, Brookfield Church, Gorton, Manchester.

Rev. Fred Cottier was one of Rev. R. J. Campbell's Pioneer Preachers of the "New Theology" when they went out two and two on missions to various parts of the country proclaiming their message. He afterwards spent three years at the Unitarian Home Missionary College, Manchester, and at the Victoria University, 1914-1917; following which he became minister of the Unitarian Church at Chatham, 1917-20, and has been minister of Brookfield (Unitarian) Church, Gorton, Manchester, from 1920, in succession to Rev. A. Thornhill, who went to Auckland, New Zealand. At Gorton he married the daughter of the late Mr. Bristow Cocks who is herself a direct descendant of a former minister of Brookfield Church, the Rev. William Dodge Cooper who ministered at Stand Chapel, 1781-1788, and came to Gorton 1788 and laboured there up to his death in 1801. Mrs. Cottier is a graduate of Manchester University, and has been actively associated with Brookfield Church and Sunday School from childhood.

Mr. Cottier is doing fine work amongst his people, is popular with the young folks, and has proved himself to be the right man for the splendid field of work in which he is labouring effectively. Under his charge the Brookfield Church and School were never more alive than now, busy with a great variety of helpful activities; and never did they stand higher in local estimation than to-day being probably the strongest and most influential Church in Gorton. Though this is due largely to the good company of loyal and active workers, no small credit is due to the helpful character of Mr. Cottier's leadership.

Brookfield Church, Gorton.

The Congregational Life of Brookfield Church, Gorton, Manchester, goes back to the time of the Ejection of 1662. Then Gorton was a small village, and the murky stream that winds through the Church grounds was then as "clear as crystal" to whose banks many a patient angler came to while away a lazy hour of a evening having first received permission from the Lord of the Manor.

The present magnificent building, one of the finest, architecturally, in our body, and which the Brookfield people are now seeking to redecorate, was erected at the cost of the late Mr. Richard Peacock, M.P. for Gorton, and took the place of the old Presbyterian Chapel, built in 1703, at the expense of Thomas Oldham, whose remains lie buried in the old graveyard.

The Horse Block, which stands now at the Lodge gate, bears the date 1703, and is also silent testimony of the faithful worshippers who came to the old Chapel from the surrounding villages on horseback.

The present School Buildings were erected in 1900, largely as the result of a generous bequest by the late Mr. George Clay, and munificent donations from Colonel Peacock and other members of the family. These Schools replace a useful building, which formerly stood on the south side of the Church, and which was erected during the ministry of the Rev. G. H. Wells, in 1863, to house the rapidly increasing band of scholars. The growth of members continued until after 20 years, the building proved too small, and even the present commodious School, with accommodation for about 600 scholars, is none too large for the multitudinous purposes it has to serve.

For generations members of the Grimshaw family have rendered invaluable aid to both Church and School, and it to their generosity we owe a substantial portion of our Endowment. It is

impossible to name all whose benefactions and labours have contributed to the making of the Brookfield Church; suffice it to say that the fine spirit and traditions of our Presbyterian ancestry are kept alive by the workers in our Church and School to-day. But the task of maintenance, both in fabric and equipment, is not becoming easier with the passing years. Our Gorton District has almost entirely changed its character from being a residential district to an industrial one, with the consequent change in personnel. To-day we have to reckon without the large subscribers, and depend upon our own corporate effort to keep the work going. That this is being done in a most commendable manner will be admitted when it is known that over £800 has been raised, in addition to the current expenses, during the past three or four years.

The Bi-centenary Memorial Tablet erected in the Church in 1903 gives the following list of Ministers of Gorton Chapel and Brookfield, and covers a period of 223 years.

The Revs. Nehemiah Reyner	1707-1732
Samuel Hanson	1733-1763
John Atchison	1765-1788
William Dodge Cooper	1788-1801
Joseph Ramsbottom	1801-1806
Joseph Jeffries	1806-1827
George Danvers Hort	1829-1835
George Henry Wells	1837-1881
Dendy Agate	1882-1893
George Evans	1894-1911
Albert Thornhill	1911-1920
Fred Cottier	1920-

It remains to be said that for some generations the congregation and ministers of Brookfield Gorton Chapel have been Unitarians by natural development under the freedom of the open trust-deed, and never more earnestly than are minister and people now.

Faith.

Recently a lady was heard to say that she did not believe in "Faith." Possibly she was labouring under a misunderstanding, for it is an ambiguous word meaning different things. What she had in her mind no doubt was that orthodox CREDULITY which takes belief at second hand either on the authority of the Pope, or of some orthodox Protestant Church.

There is nothing more certain than this—that the same lady, and every other human being, does actually live by faith. Everybody acts upon faith in the order of nature, in trust that day will dawn again, that spring and summer will return, that the dull and cloudy sky will change to bright sunshine, that the law of gravitation will continue in force, that fire will burn, and in a host of other natural and inevitable occurrences. Every sane individual has faith in his mental faculties, that his belief that "two and two make four" is true, that his reasoning is trustworthy when he is sure that twelve inches are equal to one foot of measurement and three feet to one yard.

The ordinary transactions of daily business are carried on by faith in human nature. Without it business and commerce would be impossible. Only so far as human beings can trust each other can they agree to trade and enter into contract. What is called "credit"—so universal a thing, is no other than faith. Without that trust and confidence not a single deposit would be paid into a bank. Countless human relationships in the home and in social and civic life depend entirely on that. So every human being does actually believe in faith.

There is a sublime implication in all this. It really means that there is universal trust in the Power that is at the back of the order of nature—to a very considerable extent; shared as much by the professed agnostic, sceptic, or "atheist." It actually proves (in spite of orthodox creeds which thousands profess to accept as true (that human nature is vile, corrupt, and hopelessly depraved, and therefore not worthy of trust), that the very people who accept those creeds as their confession of faith, really belie their own profession contradicting their creed, acting in opposition thereto, by putting their faith in humanity in the ordinary dealings of their daily life. This is true though there exists suspicion and mistrust about many things.

Without sufficient faith in human nature human society could not hold together. The fact that it does, is a plain enough proof that there is more trust than mistrust. These facts of everyday life showing such an abundance of trust are in themselves no small encouragement. They are significant and full of meaning. How much more significant and helpful if along with this unconscious faith there is also that which is fully conscious—a living faith in the goodness, the righteousness of the Creator, a belief in His Fatherly love, and that He makes all evil to be defeated—overcome—with good, so that everything that is right is ultimately realised for every human soul without exception; a faith that nothing is too good to think of about God, and that nothing is too good to be true concerning the future of every human being that God has made. That is a worthy faith, a ceaseless inspiration, a source of unfailing joy, the perennial sunshine in the heart—it is Emanuel indeed—God with us.

Unitarianism.

Unitarianism taking its name originally from its doctrine of the Unity of God in One Person the heavenly Father, takes its stand on absolute freedom of inquiry concerning all religious beliefs, and freedom always to alter statements of doctrine in accord with any new light that may come. As the result of this freedom from fixed dogmas Unitarians have arrived at belief in the Unity of Man, the Unity of Truth, the Unity of Man with God, the Unity of Religion, the Unity of life in One progress here and hereafter.

American Unitarianism.

The Annual Report of the American Unitarian Association, 1926, just received, gives a clear view of the condition of the Unitarian Movement in the United States of America. The period covered is for the year, May 1st, 1925, to April 30th, 1926. Within that year the amalgamation of the General Conference with the Association was completed and the General Conference dissolved: "This union was happily and harmoniously brought about and promises to result in larger efficiency." Hopes are also expressed that such action "may prophecy the further simplification and unification of the organised life of the Unitarian Movement. To show the need of more simplification it is stated that nearly twenty individual and independent organisations representing our small Fellowship of Churches hold their Annual Meetings in Boston" in Anniversary Week. "These Societies" it is said, "do not lack faith or devotion. They lack cohesion. There is not enough of communication and co-operation between them. Although they stand for the same ideals they have no adequate sense of common objectives. We are like guerilla bands, valiant enough and faithful enough, but each acting on his own initiative. We march by squads instead of as one regiment. We need correlation in organisation, co-operation in effort, federation of forces, all our powers working together for the accomplishment of a great challenging task."

The Report indicates a tremendous amount of work done over a vast field of operations. There are four field secretaries besides other ministers at large. The Committee on Church Extension considers that "it is as important to save an existing Church or to increase its efficiency as it is to create a new Church," and that "it would be deplorable to multiply unnecessary and puny enterprises." 521,000 tracts were printed and distributed during the year. The sheets of "The Wayside Pulpit" are circulated to more than 700 subscribers. 57 ministers have been received into the Unitarian Fellowship, trained in no less than forty separate colleges and seminaries, including 37 from other denominations, 3 from the Roman Catholics, 2 Episcopalians, 8 Universalists, 2 Lutherans, 3 Methodists, 1 Free Church, 3 Baptists, 4 Presbyterians, 10 Congregationalists, and 1 from the United Church of Canada. Forty-six students are preparing for the Unitarian ministry, 24 at Mendville, 15 at Harvard, 7 at Berkeley.

There is much information of the activities in the various departments from the many particulars of which only a few items have been mentioned here. The Report contains some good picture illustrations of Unitarian Church buildings. The expenditure of the Association for the year on current activities has been 715,153 dollars.

MINISTERIAL CHANGES. — Rev. William Stephenson, of Kendal, has accepted appointment to our Bethlehem Chapel, Newchurch; Mr. John William Dyer is appointed Lay-Minister to the Longsight Free Christian Church, Manchester, who has received public welcome; Mr. W. A. Pocock has been welcomed as Lay-Minister, at Cullompton; Rev. J. Park Davies, M.A., B.D., of Gateacre, Liverpool, has been appointed Principal of Carmarthen College; Rev. F. Bullock has had public farewell at Leigh, and several presentations on leaving for his Bradford ministry; Rev. Victor A. Callow has been ordained pastor of the Dowpatrick First Presbyterian Church by the Antrim Non-Subscribing Presbytery, December 2nd; Rev. A. E. O'Connor, B.D., has received public farewell and presentations at Shrewsbury; Rev. F. Bullock has entered upon his new charge at Chapel Lane, Bradford.

DEATHS.—Mrs. Ernest Axon, Buxton, November 16th; Mrs. George Ramage, Irlams-o'-th'-Height, Manchester, November 22nd; Rev. Paul R. Frothingham, D.D., Boston, U.S.A., November 29th, 63; Mrs. Charles Harding, London (of Birmingham), November 25th, 82; Rev. Edward Parry, Kidderminster, November 29th, 98; Rev. Henry Woods Perris, Streatham, London, December 4th, 87; Rev. J. Bellamy Higham, Wotton-under-Edge, November 19th, 67; Miss Charlotte Gibson, Liverpool, interred December 8th, 83.

The London District Provincial Assembly of Unitarian and kindred Churches held a Conference at the Bermondsey Unitarian Church, November 27th, of members of Church Committees and Officers to the number of nearly 80 persons, Mr. J. T. Bibby, of Hove, presiding. Mr. Arnold Broadbent, introduced the subject of Church Organisation in a masterly address, followed by discussion. After tea a public meeting followed, Mr. Bibby in the chair, addressed by ministers and others.

At Mottram the Annual Sale of Work, December 4th, realised £110.

The Unity Fellowship.

The Unity Fellowship spreads a long way. Within the past month a letter came all the distance from Grand Prairie City, Alberta, Canada, which the writer says: "No Unitarian Church exists nearer than Vancouver, which by-the-bye is near 1,000 miles from here. So isolation is real to the seeker for truth in this part of the world. I have one or two friends who, I think would take sympathetically to this idea, and I intend bringing the subject up to them and endeavouring to start a circle here on the lines of your Monthly. Probably this will be the most northerly point to which the movement has spread.

"One thing is certain, the orthodox Church no longer fulfils its function as a light and power house and is used more for social than religious purposes. So there is great need for a new vision and enthusiasm in matters of such supreme importance, and I think here is where your study groups would function and succeed." The writer is a Justice of the Peace, and in a previous letter he had said: "I am much interested in your bright, helpful little magazine, and would deem it a great pleasure to be enrolled as a member of 'The Unity Fellowship.'" He is now enrolled as a member, and before long we may be able to report that a Unity Study and Discussion Circle has been started in Grand Prairie City. The fact that our Unity Fellowship is a help to others so far away is a great encouragement and a justification of its existence.

The Sutton Study and Discussion Circle meets fortnightly. There were seven at its first meeting, and there are so far nine members. Up to and including December 8th, there have been four meetings and interesting discussions. The subjects have been (1) Our Aims and Methods; (2) Free Inquiry in Religion; (3) Faith a necessity; (4) Rationalism and the Bible. The meetings have been at member's houses in turn on Wednesday evenings. The membership will increase.

The Fellowship Secretary has sent out feelers into other townships in the district concerning the possibilities of starting other circles. If these words should meet the notice of any readers in Carshalton, Purley, Banstead, Mitcham or Epsom, he would be glad to hear from them.

Readers will note the starting of the new Study Course on "Unitarian Leaders." Being biographical it may seem that they are subjects more of personal human interest particularly, rather than serving for study and discussion, but there are problems and questions suggested, arising out of each case which serve such purposes, and there are points of interest in each career which are sure to provoke talk. The course serves two objects—the supply of biographical information such as all Unitarians should be intimately acquainted with; and the provision of matter for free inquiry and conversation. The book recommended gives further matter in each case, and the addition of good portraits. Members of the Fellowship applying for the book will be required to pay cost of postages incurred by the Fellowship in getting their order through as well as the cost of carriage of the book packet or parcel.

May I remind readers that the Study Course is suitable for any week evening discussion or literary class, or for any senior class in Sunday School. Any such class paying an affiliation fee to the Fellowship of not less than 2s. 6d. can order the books at half-price through the Fellowship Secretary.

Any members of the Fellowship or of a Fellowship Circle, or affiliated class, who will sit for examination in the Study Course will be awarded a certificate on passing satisfactorily and to any Circle or Class of which several members take the examination a book prize will be awarded to the candidate who secures the highest number of marks. Any suggestions concerning the proposed examination such as will encourage co-operation, will be gladly considered. It is part of the work of the Fellowship to help its members, and especially our young people, to get a firm grip of Unitarian ideas and principles, and thus to be thoroughly equipped with a reasonable faith to live by. Conductors of adult or senior classes are invited to co-operate and to send in any suggestions that will serve to promote these aims.

It is suggested that a holiday party be organised for Great Hucklow in the Peak of Derbyshire for Easter or later. Special terms can be arranged for a week.

The work of the Fellowship is: To draw Unitarians into closer fellowship; to correspond with isolated Unitarians; to promote methods of mutual help in the Fellowship; to organise means of propagating Unitarian ideas; to establish Study and Discussion Circles; to promote the Unity of Society, and Unity among the nations.

Membership is by payment of an annual subscription of not less than 1s. Our readers are earnestly invited to join, and thus help to make the Fellowship the more effective for the furtherance of its aims. May we have your help in this much needed missionary work?

The Rev. John S. Toye, for 37 years a missionary minister in the east end of London, whose work at the Limehouse Mission developed into the Durning Hall Unitarian Christian Church and Institute, with the generous help of Sir Edwin Durning Lawrence and family—attained his 80th birthday on December 5th. We add our hearty congratulations and good wishes.

At Plymouth the Sale of Work brought £45. The Sale of Work at our Wood Green Church, raised £157. At Accrington the proceeds were £92; at Ilford £114.

The Women's League.

The quarterly Conference of the Accrington Neighbourhood Branch was held at Accrington, November 20th, with 45 people present representing 7 branches. Mrs. Booth, of Moston, conducted service. At the business meeting Mrs. Haworth gave an account of the last Manchester District League meeting, and 7 delegates reported the work of their branches. Mrs. Haworth in her presidential address appealed for women to work for the abolition of war and urged that the branches should strive to elevate the standard of womanhood amongst girls and young women.

At Gateacre the Women's Friendly held a meeting, November 15th, when Mrs. Park Davies conducted service, and Rev. Lawrence Redfern spoke of his American experiences.

At the Longsight Free Christian Church, Manchester, November 21st, the evening service was conducted entirely by members of the branch of the Women's League, Mrs. Woodhouse, the President (who is also the national President), preached the sermon.

Mrs. Woodhouse, President, and Miss H. B. Herford, Secretary, Women's League, have paid a visit recently to Amsterdam to confer with the newly formed Women's Union, an organisation similar to the League and doing similar work. It has a Helping Hand department and other activities in connection with the "Church De Vrije Gemeente." The visitors were cordially welcomed and very hospitably treated the visit including sight-seeing and entertainment.

At the Wandsworth Unitarian Church, October 27, a meeting of the Women's League had a good attendance and a brisk discussion on Church Organisation opened by the Rev. P. Chalk.

At Bank Street, Bolton, the members of the League had a Jumble Sale in aid of the Ministers and Widows' Pension Fund, the new Grur House, and the Bank Street Chapel Repairs Fu November 13th.

The League at Ipswich has provided a new pia for our Ipswich Church.

The Blackpool North Shore Women's League h a good attendance at its meeting on Decemb 7th, including members of the Leag from the South Shore Church, now incorporated the North Shore League. Mrs. Coleman, wife the minister presided, and Mrs. Douglas Walmsl of Stand gave an interesting address.

At Cheltenham the Women's League held a Sale Work, December 6th, in aid of the Church fun realising £33, which with £10 in hand and a £ donation makes over £70.

At West Kirby, the Women's League organised Model Market and Sale of Work, December 1st, aid of the building fund of the new Church structu Mrs. Richman opened the Sale, and Mrs. Hold presided, and over £100 was realised.

The Leeds and District League held its 15 quarterly meeting at Chapel Lane Church, Bradfor December 11th, over 100 attending, representin seven branches, Bradford, Leeds, Wakefield, Halif Huddersfield, Lydgate, Dewsbury. There was meeting of the Executive, followed by a service the Chapel, Rev. Frank Bullock officiating, and Mi Wray sang two solos. After tea the general meetin was held, Mrs. Schroeder in the chair, who spok on the work of the League of Nations, and Mrs. A. J Heale, of Lydgate, gave an address on the book b Mr. Stanley Jones, "The Christ of the Indian Road, which is the work of an American Missionary which testifies to the great effectual benefit of th labours of Christian missionaries in that countr where the native converts mark the contrast betwee the teaching of Jesus and the "Christianity" o Western civilisation.

The annual business meeting of the Unitarian College, Manchester, was held in the Memorial Hall, November 24th, when the Principal, Dr. McLachlan, reported that the College has more students than for many years past. The Principal is Dean of the Faculty of Theology of the University of Manchester, with its staff of twenty professors, and he is a member of the Faculty of Arts. Last session the preaching students of the College conducted 271 services in our Chapels near and far, and the Arts men teach regularly in the Manchester Sunday Schools. To maintain the work of the College more adequate financial support is required.

The Unitarian Bazaar at Doncaster, November 25th-28th, realised £264.

An electric lamp has been hung up in the porch of the Schoolroom of the Adelaide Unitarian Church, Australia, in memory of the late Mrs. Wilfrid Harris, wife of the Rev. Wilfrid Harris, now of Dudley. Rev. G. E. Hale unveiled it in appropriate words.

Unitarian Sales of Work have been held at the following:—Colne £100, Denton £150, Lewes £35, Attercliffe, Sheffield —, Southend-on-Sea £32, Swinton 136, Northampton £220, Northwich —, and Walsall —, Stalybridge £530.

Rev. C. W. Townsend, Missionary Minister at large for the British and Foreign Unitarian Association has spent 20 working days in the west country in visitation of Unitarian Churches including Bridgewater, Taunton, Shepton Mallet, Ilminster, Crewkerne, Cullompton, Moretonhampstead, Torquay, Newton Abbot and Plymouth, and a minister's meeting at Bristol. At all the places his cheery help was greatly appreciated.

At the Stalybridge Unitarian Church, 85 juveniles under 18 have been enrolled as Church members, and the adult membership is 260.

Mr. Wm. Spiller, of Hampstead, has left £250 to the British and Foreign Unitarian Association, £100 to the London Domestic Mission, and to Rosslyn Hill Unitarian Chapel, Hampstead.

A very encouraging Annual Report of the work of the Mill Street Free Church, Bradford, Manchester, records the institution of morning service for young people with average attendance of 53, a Sunday School of 302 scholars and 20 teachers, a Women's Own Meeting with average of 127, a Sunday Evening Service with 71 average, and a number of other activities showing much increased life since the settlement of Rev. J. P. Rosling.

For the Children.

By Rev. H. FISHER SHORT.

A MERRY NEW YEAR.

t was a funny thing to find in his stocking at ristmas, Christmas is Christmas and New ar is New Year, and never the twain shall mix. kie didn't put i like that; in fact he didn't it into words at all. In his mind, however, y were as distinct as day and night and as arate as the poles.

And yet, here was Christmas and New Year nded in a disturbing fashion. At the bottom his Christams stocking was a dainty little card which was written in beautiful letters, "To sh you a Merry New Year."

Now, Dickie was one of those precocious little ps who think quickly and make up their minds once. That they have occasionally to make wn their minds because of something over-ked or new is a trifling detail and not at all couraging. Dickie was certainly like that. d when he saw the little card he said, at once, hat's a mistake! Whoever heard of a Merry w Year? It should be a Merry Christmas." didn't say, "And that's that!" but he felt that had quite disposed of the matter.

"I thought as much!" said an unexpected ice, and, because it was magic, Dickie wasn't rtled. Looking up, he saw the jolly face and ure of Father Christmas himself.

"There's no mistake, I can assure you," med Santa.

"But shouldn't it be a Merry Christmas?" ged Dickie, sticking to his guns.

"I admit that that is how it usually goes; but, s time, we have made a change."

"Why?" Dickie flashed back.

"To improve Christmas."

"To improve Christmas?" asked Dickie, in a e that said, "Impossible!" Then, the next ment, he said "How?"

"By stretching beyond itself," replied Santa, th a teasing twinkle.

"But Christmas isn't elastic" argued Dickie.

"That's just what most people seem to think," uckled Santa.

"Oh, I don't know what you mean!" snapped ckie impatiently.

"Then, I must tell you," said Santa gently.

"Do, please."

"Well, Christmas is a very, very jolly time; is also a kindly and a loving time. Every-dy tries to make everybody else as happy as ssible. Then, the butcher's boy and the ker's girl, and all the people who serve us so ll are made happy by our gifts, and we share r good things with the poor and the sick."

Santa paused, and Dickie nodded agreement.

"Unfortunately," went on Santa, "all these ly, kindly, loving, Christmas things end with e season and are set aside for a whole year."

Again, Dickie nodded; it setmed so true.

"Now, wouldn't it be a merry thing, if we could stretch all these Christmas things beyond Christmas itself?"

"You mean over into the New Year," said Dickie, cheerily.

"Precisely!" laughed Santa.

"Then, it would be a Merry New Year, after all."

"I———."

The conversation was suddenly interrupted by a vigorous rat-tat-tat! on the hall door. It was the Christmas morning postman. Dickie dashed at his fat over-flowing stocking. He was certain that right in the toe, he would find the magic greeting, "To wish you a Merry New Year."

The Kiddies' Own Corner

Conducted by Uncle Fisher.

Dear Kiddlekins,—

Here is our New Year story. It arrived without a name, so have given it one that seems to fit it like a glove. It contains a very useful warning for all of us. Well done, Barbara, and thank you very much. If we learn your lesson, 1927 will be a Happy New Year.

My loving wishes to you all,

UNCLE FISHER.

TURNING OVER A NEW YEAR LEAF.

There was once a little girl who was learning to play the piano, but she would not practice. One night when she was lying in bed she heard the tinkling of bells, and through the window fluttered a fairy. "Are you awake?" she asked, Patty nodded. "Well come with me and you shall play the piano for the Fairy Queen." Of course Patty had to go. The Fairy took her to a moonlit field where there were thousands of little pianos, at which were seated all the little girls who could play the piano. Patty took her seat and the recital began. When it came to Patty's turn she could not play her piece like all the other little girls and she was very ashamed. "Well" said the Queen "you had better go home and practice your piece." Just at that moment Patty woke up, and after that night she liked to practice on the piano. Barbara, aged 9.

The bookroom at Essex Hall, London, has been considerably enlarged, and the business has greatly increased under the management of the Rev. Charles Biggins.

A vigorous "Forward Movement" has been organised by the Unitarians of the Lye Chapel, under the minister, Rev. Lot Hall.

At Glossop a presentation was made to Mr. J. Booth, at the Annual Sunday School Party, in appreciation of his 12 years' service as superintendent. The Sale of Work held November 27th, realised £160.

TEMPERANCE LESSONS.

I. WHY AVOID ALCOHOLIC DRINK?

Why should anybody avoid alcoholic drink?

(1) Because it is a poison.
(2) Because it creates disease.
(3) Because it intoxicates.
(4) Because it makes cruelty.

(1) Alcoholic drink is called intoxicating liquor. The word "intoxicate" means, to poison (see the dictionary). "The Western Daily Mail" once reported an inquest on the dead body of little Mary Gwen Evans, three years of age, who died from drinking whisky, left by her father in a cup on the kitchen table. The jury said it was death from alcoholic poisoning." In one single year 2,784 people died from alcoholic poisoning. Sir Frederick Treves who was surgeon to the King, said, "The point in regard to Alcohol is simple enough. It is poison." Sir Andrew Clarke, physician to Queen Victoria, declared, "Alcohol is a poison." Dr. J. J. Ridge has said, "Alcohol in large doses is a rapid and deadly poison and in small doses a slow but sure poison." The Board of Education in one of its publications asserts that "it is easy to poison oneself with beer," and that "Beer, Spirits and Wine, are by far the most dangerous things that people are ever likely to drink." This is enough reason for being an abstainer.

(2) Alcoholic drink creates disease and shortens life. Sir William Gull said, "I hardly know any more potent cause of disease than Alcohol." Sir Andrew Clarke declared that "Seven-tenths of the disease of the country results from drinking." An eminent French chemist found 167 parts of waste material in 1,000 parts of a drunkard's blood whereas in health the waste would not be more than 8 parts. Another eminent authority, Dr. J. Wishart, M.D., has declared that "There are 50,000 premature deaths directly due to Alcohol, and another 80,000 indirectly due to Alcohol" which means that nearly 1,000 people per week in this country have their lives made much shorter than would be otherwise if only they had abstained from Alcohol, and over 1,500 per week have their lives shortened by various causes for which intoxicating drinks are largely responsible. These facts surely constitute a sufficient reason to any sensible person for abstaining from the use of intoxicating liquors in any form.

(3) Alcoholic drinks intoxicate—not only do they poison the body, but they cause drunkenness. A physician said to an intemperate patient, "Why don't you take a regular quantity every day? Set a regular stake that you will go so far and no further." "I do," was the reply, "but I set it down so far off that I get drunk before I get to it."

Dr. Johnson was once asked to take a little wine, to which he replied, "I cannot; for with me moderation is excess." "But certainly," said his friend, "you can carry off one glass?" "No, madam," said the Doctor, "it would carry me off."

Alcohol is not only a poison, but as such it is also a drug. It belongs to a class called narcotics including morphia, chloral, cocaine, opium, tobacco, and others. They send the brain to sleep and rob it of the power to think or to act. A person who is completely under the influence of alcoholic drink is said to be dead drunk, which means that for a time his brain is so stupefied that he is incapable of knowing or feeling anything. If he has had say twenty glasses of wine the first glass taken has done its share towards the total result.

For one year (1922) there were 76,347 convictions for drunkenness in England and Wales. Of these there were 31,333 in Greater London; 4,936 in Manchester; 5,479 in Liverpool; 2,208 in Birmingham. Of the gross total for England and Wales 13,094 were women. Think of the wretchedness and suffering in thousands of homes covered by these figures, and they are only part of the truth because for every case that was taken before the magistrates there would be many others unnoticed by the authorities and therefore not charged. Do not these facts make a sufficient reason for abstaining from Alcohol?

(4) A fourth reason may be given: the cruelty caused by drunkenness. In that same year, 1922, 481 innocents under one year old were suffocated to death in England and Wales by being overlaid in bed by drunken parents. In the ten years 1913—1922, no less than 7,631 infants under one year old were thus crushed to death through drink. This out-Herods Herod by thousands. The slaughter of these innocents has been due to that one cause—the intoxicating drink.

The National Society for the Prevention of Cruelty to Children reports that the proportion of 80 cases and in some places 90 cases per 100 of cruelty to children arise through intoxicating drink. This cruelty justifies abstinence.

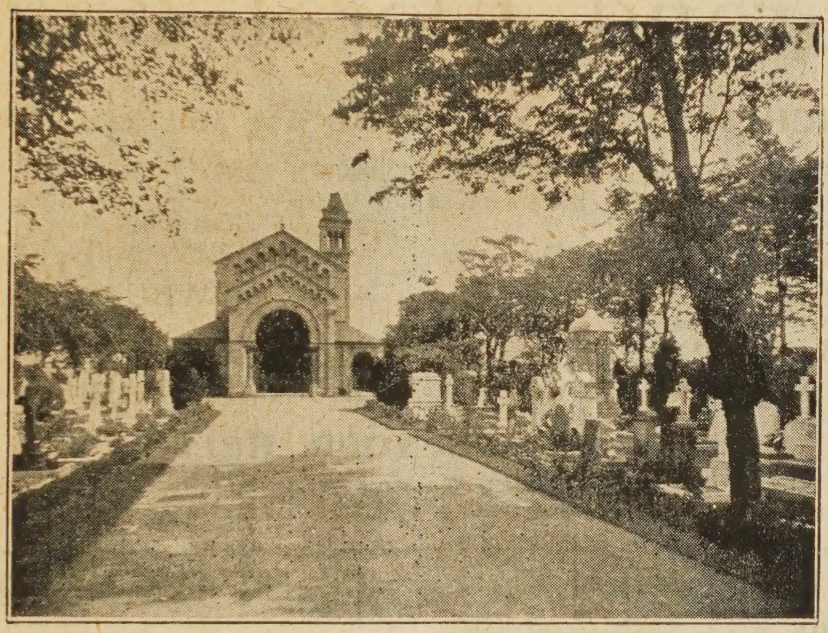
WHO IS RESPONSIBLE?

The answer is—every person who in any way supports the traffic in alcoholic liquors shares in the responsibility for necessity requires no such drinks. Any one who in any way encourages such drinking habits helps to the continuance of all the loss and suffering which these habits produce. If such drinking costs so much disease, cruelty and loss of life, it is well to resolve—"I will have none of it, for by my personal example and influence I am my brother's keeper for good or ill, and I will endeavour that it shall not be to his ruin."

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly*



ENTRANCE TO MANCHESTER CREMATORIUM.

CREMATION.

THE COST AND FACILITIES OF CREMATION.

The impression that Cremation is expensive is entirely erroneous, as the cost is less than for burial of the same class.

Apart from the necessary precautions taken to ensure the actual **CAUSE** and **FACT** of death before Cremation is authorised by the medical referee, the arrangements are far simpler than burial. The trouble of deciding upon a burial-place and the selection and preparation of a grave at short notice is dispensed with. Once the day and hour proposed for the Cremation have been fixed and the necessary forms obtained for certificates, in the hands of a capable undertaker the arrangements can be completed within two or three days of death, or earlier if ocasion requires.

Beyong the fee for Cremation, the only compulsory items are the cost of providing a light and suitably constructed coffin, which is consumed with the body in the process, and for the conveyance of same to Crematorium. These arrangements are made by an undertaker in the usual way.

Arrangements may be made for the permanent disposal of the ashes at the Crematorium, or they may be removed by the relatives for disposal elsewhere.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Langham 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

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